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THE
PRACTICE
OF
A Devout Christian.

Necessary to be Practised by all
CHRISTIANS,

In order to their Salvation.

Fulthorpe (G)

K.
Psalm ii. verse xi. *Serve the LORD in fear,
and rejoice unto him with reverence.*

L O N D O N:

Printed for the AUTHOR, 1748.

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PRAGTICE

A Devout Christian.

Necessary to be furnished by all

CHRISTIAN



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МОИМОИ

Printed for the AUTHOR.



To the Right Reverend Father in
God, Dr. Richard Trevor, Lord
Bishop of St. Davids.

May it please your Lordship.

I Most humbly presume to Dedicate to
your Lordship's Patronage and Accep-
tance, these my imperfect Endeavours
following, (in a time of Distress.)

That holy Zeal which caused me to Write
them, the same Zeal by the Grace of God
they are intended to kindle in others, with-
ing they may have the same good Effect on
all, that they may bring them to a sincere
Repentance, and to the practice of true Reli-
gion and Virtue, and be exercised daily in
that Devotion and Piety in the Beauty of
Holiness, set forth to us in the Holy Scrip-
tures. I pray God these may in some degree
be serviceable for inspiring all my Readers
with. May the Fountain of all Goodness
long

DEDICATION.

long preserve your Life, and pour down upon you the healthful Spirit of his Grace, and make you a shining Ornament in your Apostolic Function, and a signal blessing to this, and future Ages. May the God of all Mercy hear and grant the daily Petitions of his Church. May he endue you with his Holy Spirit, enrich you with his Heavenly Grace, prosper you with all Happiness, and bring you to his Everlasting Kingdom.

This my Lord, I beg leave with all humility, and most profound respect, as in Duty bound to assure your Lordship, are the sincere, earnest, and constant Prayers of your

Most Obligated, Dutiful, and

Obedient Servant,

Christopher Fulthorp.



T H E
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To the Reader,

THE chief end of Writing this is to set forth
 the infinite Power and Glory of God, &c. and
 for the good of all Mankind, that they may be
 found blameless in the day of the Lord Jesus Christ,
 our blessed Saviour and Redeemer. AMEN.

T H E



THE PRACTICE

A Devout Christian.

IN order to be a sincere and practical Christian, the Rules, and Methods, following are strictly necessary, to be observed and practised. Be constant in your Duty of Prayer, both in private, and publick Worship, and hearing of Sermons, redeeming the time; and it is required that Prayers, Supplications, and Thanksgiving, be made by every Person three times a Day. See that you walk circumspectly, not as Fools but as Wise, redeeming the time, because the Days are evil; wherefore he ye not unwise but understanding what the Will of the Lord is. The Royal Psalmist, in Psalm li. prayeth for Remission of Sins, whereof he maketh a deep Confession; he prayeth for Sanctification; *Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of*

thy tender mercies, blot out my transgressions; wash me thoroughly from mine iniquity, and cleanse me from my Sin, for I acknowledge my transgressions; and my Sin is ever before me. Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou art judged; and so on to the End of this Psalm; desiring of Almighty God to cleanse him from his Sins, he prayeth for Sanctification and for the Church.

The caring for the Soul ought always to be your chiefest Care, it being the most precious Part of Man, immortal, and never dieth; watch and guard against all Temptations, for they are ever with you: let me advise you to set about this great and most necessary Work, a Work of the greatest Importance; defer not the Time, this instant set about Self-Examination, To-day whilst it is called To-day; behold now is the Accepted time, behold now is the Day of Salvation. Prayer to the Almighty God, the great Creator of Heaven and Earth, was made in the earliest of days, much less should it be neglected by us Christians, but rather more frequently made with Confession. The royal Psalmist before noted may be sufficient to excite us to perform the Duty of Prayer, with many other holy Men and Prophets, set forth both in the Old and New Testament, which they so earnestly and constantly made use of, to their great Benefit in their Undertakings, and in their greatest Afflictions, whom the gracious, merciful, just, and omnipotent God both heard and accepted of, forgiving them their Sins, and redressing their Grievances. But further, and again, we are taught and commanded to pray by no less Person than

than our blessed Lord and Saviour Jesus Christ, our great Master, who gave himself a Ransom to redeem our precious Souls, which must have been for ever miserable, if he had not died for us. He left us a Form how to pray, and an Example likewise by his own Praying, which was both frequent, fervent, and earnest; and Hymns, and Spiritual Songs were frequently used in the Apostles Times. The Gospel by St. Matthew, Chapter the xxvi. verse xiii. And when they had sung an Hymn, they went out into the Mount of Olives. At verse xxxix. And he went a little further and fell on his face, and prayed, saying, O my Father, if it be possible, let this Cup pass from me: nevertheless not as I will, but as thou wilt. Turn unto the Lord thy God, and humble thyself before him, with all thy Heart, with all thy Mind, with all thy Soul, and with all thy Strength; and serve and worship him with a perfect and upright Heart. The first Book of the Chronicles, chap. xxviii. verse ix. Holy David's Advice to his Son Solomon: And thou Solomon my Son, know thou the God of thy Father, and serve him, with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. To return: in examining yourself, you are to look back from the Beginning of your Life, so far as your Memory will permit you, and consider what Evil you have done, and what Sins you have committed against God, your Neighbour, and yourself, and also what Duties you have omitted to perform to God, yourself, and your Neighbour; whether you have kept God's Holy Commandments and Precepts, and walked in all

respects according to his holy Words, whether you
 have been just in your Dealings to your Neighbour,
 in all Cases, whether you have been tender of his
 Character and Reputation, and the like; what Evil
 you have done, and what Good you have omitted
 to do, which was in your Power to have done, and
 what use you have made of your Time, and to
 what Purposes. For all which Time you may be
 certain you are accountable to your great Creator,
 Redeemer, and Preserver. Our Blessed Lord
 and Saviour plainly telleth us, we must give
 an account for every idle Word, much more may we
 expect for Time spent in heinous Sins, and even
 for that Time which has been wasted in doing of
 nothing, or slept away. Now in all these your
 Inquiries, you ought to be very nice and curious,
 and to be heartily sorry wherein you have trans-
 gressed; for which a sincere Repentance and Amend-
 ment of Life are required; in order to lead a vir-
 tuous, pious, religious, and truly Christian Life,
 preparing you to be a fit Companion and Partaker
 of the Lord's Supper. Thus examining your
 self, *whether you repent truly of your former Sins,*
steadfastly purposing to lead a new life, having
a lively Faith in God's Mercy, through Christ,
with a thankful Remembrance of his Death, and
be in Charity with all Men. This blessed and holy
 Sacrament, being received by this so worthy a
 Communicant, refresheth and strengtheneth the
 Soul to a great Degree in its Spiritual Warfare, ma-
 king it brisk, lively, strong, and active, able to
 perform the Works of the Spirit. It is very proper
 for you to be a frequent Communicant, setting
 forth the Lord's Death till he come. You having
 thoroughly perform'd the Duties before-mention'd,
 let

let these be your stedfast Resolutions, never to fall into your former Sins and Transgressions; but be fully resolved, by Reformation of Life, to live suitably to, and as becometh a Sincere Christian; by the Grace of God, making your self Master of all Virtues, and setting your Heart aright in the Work of Religion, laying aside all Evil; and be zealous in the Performance of all Religious Duties and good Works, that all may be done to the Praise and Glory of God.

And let this be your constant Practice, let your Words and Actions be to Edification, as well as your Thoughts for the Improvement of your Soul, which is most precious; and by living in the Manner aforementioned, you will preserve both your Body and Soul unspotted from the World. And when you have thus habituated your self to doing good, it will become so delectable and pleasant, as well as useful, that you will admire, love it, and find it to be both profitable and easy. *My Yoke is easy, and my Burden is light.* And this I say being so comfortable, will make you look back upon your former and mispent Life with Horrour and Detestation. This new Christian being thus formed, by the Grace of God, having now been so far prosperous in the Attainment of the Good he proposed, he is not to rest here only, but still press forward toward the Mark of our high Calling, to attain an everlasting Crown of Life, by constantly persevering, and being employed in the Works of God and Religion; that you may be always ready when your great Change cometh, which Time will certainly come, tho' when that Time will be is most uncertain. The Christian Hero being thus prepared to

to run the Remainder of his Course, is got now into a pretty good Forwardness and Improvement in providing for his Soul, and in his Spiritual and Christian Warfare. If Death should call this Moment, he may hope with some Reason to be pretty safe. And if Death should stay fifty or sixty Years, or longer, he is required still to pursue the same good Courses of Virtue and Godliness in the Practice of Religion. Be not weary in well doing, for ye shall reap if ye faint not; be stedfast in Faith, joyful through Hope, and rooted in Charity; *be stedfast, unmoveable, always abounding in the Work of the Lord, for as much as ye know that your Labour is not in vain in the Lord;* for he that shall endure to the End shall be saved. This may perhaps seem a hard Task, and too severe to perform, to the young Beginner in Religion or Convert, but let him not be afraid to venture, for by a stedfast Resolution and pious Endeavour, he will find it become more pleasant, by a constant Perseverance in performing his Duty; before his entering upon this absolute, necessary Duty, of caring for the Soul, perhaps he may think it unattainable, or that it will take him off too much from the Enjoyments of worldly Pleasures, which his Mind is too much taken up with; but let neither of these two hinder him, or keep him from this Duty, but let him consider that worldly Pleasures and Enjoyments will cease, and be no more, continuing no longer than his Life, which at the longest is but very short. *The Life of Man is Three Score Years and Ten,* and some longer; but Man knoweth not his Time, it may be a Day, a Week, a Month, a Year, it may happen this Minute Death may call him hence, and then all his Pomp, Grandeur, Pleasures, and Pastimes, with
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the too eager Pursuits of the World, are all over, and all his Thoughts perish; let him consider seriously with himself, between natural Time and Eternity. And I think it would be a great Means to make him set about this caring for the Soul immediately, it being immortal, and if a sufficient care be not taken of it here, whilst you are here, is inevitably lost for ever. So it is absolutely necessary to abridge yourself of worldly Pleasures, and to live as before directed, whereby you may provide for its everlasting Happiness. What is most durable, permanent, and lasting, it is most prudent to chuse in worldly Affairs, but much more in this, a Matter of the greatest Importance, which we should think no Pains too much to be bestowed in caring for. It is certainly the greatest Concern we have to manage whilst in this Life, and by the Generality of Men the least taken notice of, which indeed ought to be our principal Object of Care. Pray let me entreat you to set about it in earnest, and I pray God to assist you in your Endeavours; God is never wanting on his Part, if you will heartily perform your own. Consider the many, good, and gracious Promises of Rewards, which God of his infinite Mercy and Goodness hath reserved for the truly pious and good Christian; and what dreadful Punishments are prepared for the Wicked, and those to all Eternity. Who would not then cut off all evil Courses, and make an Exchange for good, which are so beautiful in the Performance of them here, and crown'd with everlasting Bliss and Glory in the World to come. These Thoughts I could heartily wish were put in practice by every Christian. It may be objected, their Worldly Business will not admit them; to which I answer, and appeal to every Person's own Conscience, whether

whether they might not be much better than they are, if they would seek after God. *Seek and ye shall find, ask and ye shall receive, knock and it shall be opened unto you.* Cannot they abate themselves of some of their Pleasures and Vices? On the contrary, they have so many wilful bad Actions, that they encourage themselves in them, purposely endeavouring to draw others to be disobedient to the Laws of Almighty God, desiring them to be as wicked as they are, whose virtuous Course of Life they endeavour to corrupt, and to obstruct in their Spiritual Warfare. But to return, it is thought by the worldly-minded Man, who with the utmost Eagerness pursues the Affairs of this World, to be a very great Good to be beforehand in the World, as it is commonly called, he having laid out all or greatest part of his time, to acquire Worldly Riches; *for the Children of this World are in their Generation wiser than the Children of Light.* I say, these Men esteem it a very great thing to have acquired Riches, laying up for a Rainy-day. Now the Person above, in the Affair of caring for the Soul, may with much more Pleasure contemplate upon his Performances, that God in a more than ordinary Method hath brought him to the Performances of his Duty to God, and of Religion, being in the way of Salvation, and Road to an Heavenly Possession. Having the Soul thus prepared to inherit a Crown of Everlasting Life, which the Lord of Glory will give him in that Day, is much better and safer than the worldly-minded Man, or covetous Miser, who has laid out all his Time in getting Riches, heaping them up for he knows not who. If the thriving worldly Man, or valking Miser, hath gained ever so much, nay if he hath gained

gained Kingdoms, neglecting that one thing most needful, the Caring for the Soul, he hath all his Life time been doing of nothing, (or rather worse than nothing) as he ought to have done; and this is the State of the Wicked and Ungodly, having their Portion in this Life. That Man has certainly made a very foolish Choice, who has thus hazarded his Soul; for what shall it profit a Man if he shall gain the whole World and lose his own Soul, or what shall a Man give in Exchange for his Soul? it would be very proper, nay it is absolutely necessary, that every Person should so examine himself, impartially and carefully, stedfastly purposing and resolving Amendment of Life, that their Practices in the Duty of Religion may apparently set forth the Sincerity of their Repentance, in their Life, Conversation, and Dealings, becoming a New Creature, being thoroughly reformed, and regenerated; let their Dealings be just in every particular Circumstance of Life, then, and not till then, can a Person be accounted to live as becometh a Christian, and answer the End of his Creation and Christian Profession. *Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.* Again, it is otherwise only the Name, the Shadow, without the Substance, nay really a down-right Mockery with God, except the Heart goeth along with the Tongue. To be pure and holy, and to eschew those Things that are contrary to the Profession of a Christian, and to follow all those things which are agreeable to the same, this is pure Religion and undefiled, well pleasing to God, for without Holiness no Man shall see the Lord: *Ye shall know them by their Fruits; for do Men gather Grapes of Thorns, or Figs of Thistles? even so*

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every good Tree bringeth forth good Fruit; but a corrupt Tree bringeth forth evil Fruit. A good Tree cannot bring forth evil Fruit: neither can a corrupt Tree bring forth good Fruit. Beware of false Prophets, which come to you in Sheeps cloathing, but inwardly they are ravening Wolves. Therefore bring you forth Fruit meet for Repentance, as becometh a Christian. And still further to proceed, there are some that seldom or ever assemble themselves in the Publick Worship of God. Small Claim can these have, and full as little reason to expect to be happy as the former ungodly Worldlings; for what Concord hath *Christ* with Belial, or what Part hath he that believeth with an Infidel? It is said, if the Righteous scarcely be saved where shall the Ungodly and Sinner appear? Again, it is said by Our Blessed Lord and Saviour *Jesus Christ*; *It is easier for a Camel to go through the Eye of a Needle, than for a Rich Man to enter into the Kingdom of Heaven.* It may be observed with just Reason, in these our Days of Immorality and Irreligion, that even moral Virtues are perform'd but by very few; so you may very plainly (if a good Christian) with great Concern see the great Decay of Christian Piety, and both God and Religion utterly despised, by the generality of Mankind (so corrupt and wicked is Mankind grown) in a time they have the most occasion (really) for God and Religion; when a Life of the strictest Virtue, Piety, and all Christian Graces, is absolutely necessary, and a just Observation of both Moral and Divine Virtues is required, and Religion practised with the exactest Performances in all its Branches: *Because the Days are evil, having evil Angels amongst you.* Let me therefore earnestly exhort and admonish every Individual to examine himself

self with the utmost and exactest Scrutiny that is possible, and sincerely repent him of his Sins, give himself up to Prayer, and turn unto the Lord his God, and love and keep his Commandments, and Precepts, to do them, and live as it becometh a Religious Person, and a Christian. And a People I say, by living such a Life, may with very good Reason expect the Blessings of God Almighty in the largest Extent; be a flourishing People here in this Life, with a joyful Hope to be ever happy hereafter in the World to come, in a joyful Resurrection to Life Eternal. These are Truths past Contradiction. *The Lord loveth the Righteous; but the Ungodly, and him that delighteth in Wickedness, doth his Soul abhor. Upon the Ungodly he shall rain Snares, fire and brimstone, storm and tempest, this shall be their portion to drink; for the righteous Lord loveth righteousness, his Countenance will behold the thing that is just.* These Truths, by the Assistance of God, I have set forth in a plain Dress, that those which are minded to see, may see, and turn from their evil ways, and seek the living God. It is with the greatest grief and concern, I see so many that are wilfully ignorant, negligent, and disobedient to God's Laws; acting purposely against Reason and Religion, resolutely stubborn, being pleasantly deaf (I had almost said) to all good Admonitions, concerning the everlasting happiness of their immortal Souls; insisting they are in the right way, when at the same time they live contrary to the Dictates of right Reason and Religion, being led away from the Truth by false delusions and lyes, which they themselves daily practise, and which I have fully experienced. So miserably blind are they and deluded (adding thereunto their obstinacy) they will

be no more admonished. It sometimes happens that they hate with a bitter hatred the admonisher of their good. *For the Righteous is an abomination to the Wicked.* These are the Sleepers mentioned in Scripture, sleeping their time away, neglecting their Duty to God, and will not be at the Pains to serve him; but as these and the foregoing truths are good in themselves, and proper to be told them to deter them from Evil, and perswade them to Good, they ought not with Scorn to be rejected, be the Author of them who he will, as 'tis sound Doctrine, notwithstanding the meanness of the Person teaching it; and so long as it is according to the Doctrine of our Blessed Lord and Saviour *Jesus Christ*. This is often the Case in hearing of Sermons, having frequently more regard for the Person than the Doctrine. And again, a Person not being so eloquent as another, his Doctrines being plain Truths, they esteem them not. This is having Mens persons in regard, having itching Ears; verily my brethren these are plain and naked Truths, which I myself have known; *but God is no respecter of Persons, for he that cometh to me I will in no wise cast out: therefore take heed how ye hear. My beloved be swift to hear, slow to speak, slow to wrath, for the wrath of Man worketh not the righteousness of God.* To return, the deluded and obstinate Sinners by their Number increasing possess themselves (the Tempter prevailing upon them, and instilling Notions into them) that they are in the right Way, flattering themselves even to their own destruction, living in a continued course of Vice, persisting they are in the right, and esteeming a religious Person a Fool; but follow not thou, my Reader, a Multitude to do Evil. Again, it delighteth the Wicked to persecute and oppress

Oppress the Righteous, in despite to God and Religion, by living in a constant disobedience and opposition to the Laws of our Great Creator, Redeemer, and Preserver, and in despite to the Doctrine of our Blessed Lord and Saviour *Jesus Christ*, which seemeth to them a light matter, and very little regarded. As is expressed by the Royal Psalmist in Psalm lxxiii. verse xi. *Tush, say they, how should God perceive it, is there knowledge in the most High?* these things seemed grievous to the Holy Prophet, the Man after God's own heart, as he expresseth himself in the same Psalm, and at verse iii. *And why, I was grieved at the Wicked; I do also see the ungodly in such prosperity, for they are in no perit of Death, but are lusty and strong. They come into no Misfortune like other folk, neither are they plagued like other Men. And this is the cause that they are so bolden with Pride, and over-whelmed with Cruelty. Their Eyes swell with fatness, and they do even what they lust; they corrupt others, and speak of Wicked blasphemy; their talking is against the most High. For they stretch forth their Mouth unto the Heavens, and their tongue goeth through the World. Therefore fall the People unto them; and thereout suck they no small Advantage. Lo these are the ungodly, these prosper in the World; and these have Riches in possession: and I said, then have I cleansed my Heart in vain, and washed my Hands in innocency. All the day long have I been punished, and chastened every Morning. Yea and I had almost said even as they, but to, then I should have condemned the generation of thy Children. Then thought I to understand this; but it was too hard for me, until I went unto the Sanctuary of God, then understood I the end of these Men; namely how thou dost set them in slippery*

slippery places, and castest them down and destroyest them. Oh! how suddenly do they consume, perish, and come to a fearful end; yea even like as a Dream when one awaketh, so shalt thou make their image to vanish out of the City. Thus my Heart was grieved, and it went even through my Reins: So foolish was I and ignorant, even as it were a Beast before thee: Nevertheless, I am always by thee, for thou hast holden me by my right Hand. Thou shalt guide me with thy Counsel; and after that receive me with Glory. Whom have I in Heaven but thee; and there is none upon Earth that I desire in comparison of thee. My Flesh and my Heart faileth, but God is the Strength of my Heart, and my portion for ever. For lo, they that forsake thee, shall perish; thou hast destroyed all them that commit fornication against thee. But it is good for me that I hold fast by God; and to speak of all thy Works in the Gates of the Daughter of Sion. Wherefore lay apart all filthiness, and superfluity of Naughtiness, and receive with meekness the ingrafted Word which is able to save your Souls. But be ye doers of the Word, and not hearers only, deceiving your own selves; for it is not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the Will of my Father which is in Heaven. For if any be a hearer of the Word, and not a doer, he is like unto a Man beholding his natural Face in a Glass; for he beholds himself, and goeth his way, and straitway forgeteth what manner of Man he was: but whoso looketh into the perfect Law of Liberty, and continueth therein, being not a forgetful hearer, but a doer of the Word, this Man shall be blessed in his deed. If any man among you seem to be religious, and bridled not his tongue, but deceiveth

veth his own Heart, this Man's religion is vain. Pure religion and undefiled before God and the Father is this, *to visit the Fatherless and Widows in afflictions, and to keep himself unspotted in the World.* The truly religious Man, as before described, is certainly the happiest Man, by reason he has a good hope of obtaining an everlasting Crown of Glory in the World to come, which the Lord the righteous Judge will give him in that Day. Let his Distresses, Afflictions, Troubles, Sufferings and Persecutions, here in this Life; I say, be they never so many and great, envious and malicious, God will always find the faithful and just Man sufficient means to escape, and not suffer him to be tempted above what he is able to bear. Let these thoughts be your constant Comforts and Consolations, and frequent Meditations, whereby you will be enabled to bear them with Patience and Perseverance even to the End. Praying to God for his Grace and Assistance, let your constant dependance be upon him, and it will bring you Peace at the last; for it is God that worketh in us, both to will and to do, of his good Pleasure; for our Sufficiency is of God: be ye not forgetful of God's Benefits, but be alway thankful for them, with Praises and Thanksgiving, *that all may be done to the Praise and Glory of God:* be ye therefore sober and vigilant, constant in Supplications, Prayer, and Thanksgiving to God; and above all have fervent Charity among yourselves; for Charity covereth a Multitude of Sins. Use Hospitality without grudging; as every Man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God. *If any Man speak, let him speak as the Oracles of God; if any Man minister, let him do it as the Ability which*
 God

God giveth: that God in all things may be glorified through Jesus Christ; to whom be Praise and Dominion for ever and ever. Amen.

Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happen'd unto you. But rejoice, in as much as ye are partakers of *Christ's* Sufferings; that when his glory shall be revealed, ye may be glad also with exceeding great Joy. If ye be reproached for the Name of *Christ*, happy are ye, for the Spirit of Glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified: but let none of you suffer as a Murderer, as a Thief, or as an Evil-doer, or as a Busy-body in other Mens matters: yet if any Man suffer as a Christian, let him not be ashamed; but let him glorify God in this behalf. For the time is come that Judgment must begin at the House of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and Sinner appear? Wherefore let them that suffer according to the Will of God, commit the keeping of their Souls to him in well doing, as unto a faithful Creator; to whom be Glory and Dominion for ever and ever. *Amen.*

Let Self-examination be your constant and daily practice, what evil you have committed, and what good you have omitted to have done; keeping your account short: and by thus doing, it will be a great means to prevent you from falling into many Sins: therefore daily Examination is a thing highly conducive and necessary towards living a Virtuous, God-ly,

Iy, and Religious Life, which will at last bring you to your desired Port, a Place of eternal Bliss and Glory; where that you may arrive, is, courteous Reader, the hearty Prayer of the Author, a Well-wisher to Religion and God's Kingdom. I hope you will excuse the meanness of the Performance, and accept my good Intentions for which I have wrote this; namely, the Good of Souls; and may the Blessing of Almighty God ever assist you (in your daily practice and pious endeavours) with his Holy Spirit, and may it daily increase in you more and more, until you come to his everlasting Kingdom, through *Jesus Christ* our Lord. *Amen.*

It is required and is meet, that every Christian frequently should have in his Thoughts the Fruition of the rewards and promises due to those that lead a godly and religious Life, which God of his infinite Goodness and Mercy hath promised to them that love and fear him; and also, on the other hand, the many threats and punishments due to the impenitent Sinners; both which will certainly be punctually performed. These should engage your most serious Considerations. You may hereby plainly see, conclude and determine, that a Virtuous, Godly, and Religious Life, is the most safe, and the contrary most dangerous. The pious Soul's desire is always fixed on its Heavenly Country; and the whole Man, both Body and Soul, is constantly endeavouring, with all its Faculties, to attain unto it; denying himself of Worldly Pleasures, which he thinks may be any Impediment to him, in his Spiritual Warfare; and checks himself frequently, lest he should be drawn aside by any Worldly Vanities, or Levity of Speech, using this World,

as not abusing it; for the Fashion of this World passeth away. It is a good thing for Children to be brought up in the fear, nurture and admonition of the Lord, in their tender Years, by being instructed in the true Principles and Knowledge of God and Religion, which is the Duty of every Parent to be careful to perform, endeavouring to instill into them early Piety, and acquainting them earnestly that the Care of their Soul is the chiefest good; that their Soul may be adorn'd with all Virtue and all Christian Graces, exhort them to be constant in their Prayers, to be punctual in going to Church, and moderate even in their innocent Diversions and recreations, lovers of God, more than lovers of Pleasures: Train up a Child in the way he should go, and when he is old he will never depart from it. It is not good to encourage them in any Vice, but to nip them whilst in the bud, and carefully admonish them to pursue good Courses. *A wise Son maketh a glad Father, but a foolish Man despiseth his Mother. Better is the Poor that walketh in his Integrity, than he that is perverse in his Lips, and is a Fool. Whoso loveth instruction, loveth knowledge; but he that hateth reproof is brutish. A good Man obtaineth favour of the Lord, but a Man of wicked devices will be condemn: a Man shall not be established by Wickedness: but the root of the righteous shall not be moved. The thoughts of the righteous are right, but the Counsels of the Wicked are deceit. The words of the Wicked are to lie in wait for Blood; but the mouth of the upright shall deliver them; the Wicked are overthrown and are not: but the House of the righteous shall stand.* It is too frequently seen, that the good Counsels of that wise King above quoted are not so properly and frequently

frequently practised by the Parents of Children as they ought to be, but on the contrary they indulge them too much in their peevish and unnecessary craving desires, and gratify their Tempers too much in many things, which is very apparent in many Parents, and common experience too often testifies the truth of it; which often proves to be of very ill Consequence. Nay it is observable that Children, before they can well speak plain, are often taught naughty and obscene talk, and even to swear and lye, and encouraged in Impudence. They neglect the good admonitions of the wise King *Salomon*; and they are taught very early to affront their great Creator, Redeemer, and Preserver. These are frequently the causes and great decay of Christian Piety, and as they grow in Years, generally their Vices increase with them, still more and more, for by having their tender Years so corrupted with Vice, they become destitute even of moral Virtues. So that God and Religion is out of the question with them, being quite rejected. You may also add to this the bad example of Parents, and others, which so rooteth them in all manner of evil, that they seldom or ever have any regard to Virtue, God, or Religion; differing in nothing but in name from a Brute. For a Man without Religion can be esteemed no better, notwithstanding their politeness in Conversation, as they call it, which is signally remarkable for Vice; and this is the general degenerated State of the World, at this time, who may be said in this respect to live without God in the World, whose God is their Belly, Meats for the Belly, and the Belly for Meats; but God shall destroy both it and them. *St. James*, in his Epistle, Chap. v. setteth forth the Miseries of these Men,

saying. Go to now ye rich men, weep and howl for your Miseries that shall come upon you; your Riches are corrupted, and your Garments are moth eaten; your Gold and Silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days, ye have lived in Pleasure on the Earth, and been wanton. Ye have nourished your hearts as in a Day of slaughter, ye have condemned and killed the just, and he doth not resist you. And the above ungodly take great Pains, using many traps and snares to delude and draw the virtuous into the same way with themselves, and their Number increasing so much daily, often draweth the unwary into the same Nets and Snares with themselves, the ready road to destruction, and all manner of Confusion. They are of the World, therefore speak they of the World, and the World heareth them. But the Spiritual-minded Man is not of the World, neither careth he for the Things of the World. But the hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth: for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth. As you may find it in the ivth Chapter of the Gospel by St. John, verses xxiii. and xxiv. In time of Affliction, Distress, Persecution, or any other Calamity or Adversity, Prayers, Supplications, and Thanksgivings are to be used without ceasing, speaking to yourself in Hymns, Psalms, and Spiritual Songs, which are great and good helps against the Enemy's getting any Advantage over you; for the crafty Monster, the Tempter, watcheth and seeketh all Opportunities to deceive, seeking Advantages

Advantages in all your Calamities, prying into all your Affairs, and in whatsoever position he findeth you, he is ever plying his venomous Darts, endeavouring to bring you into a despairing Condition, or into any other impatient Temper of Mind, thereby endeavouring still to bring you into so great Distraction and Confusion, that you are even at your Wits end; he endeavours to bring you on to commit all manner of Sin, heating you with Passion and all Vice. Sometimes the strong Man arm'd attacks with open Force, and hopes to carry off by Terror and Storm; and in these conflicts God hath so powerfully restrained him, and strengthen'd the Person under Temptation, that he has not only stood the Shock, but come off Conqueror. Sometimes he hath accosted the Person in a bright and beautiful figure, and transformed himself into an Angel of Light; and God hath rebuked him, and opened the Eyes of the accosted in time, to detect his borrowed disguise. For this is the red Dragon, the Old Serpent, called the Devil and Satan, having Seven Heads and Ten Horns; the great *Leviathan*, whom God hath made to take his pastime upon the vast Ocean of this World, wherein are things creeping innumerable, both small and great Beasts; that is, several kinds of evil Spirits, working mischief Day and Night, and going about continually, seeking whom they may devour, and devour they certainly will, except the great Shepherd of Souls deliver the prey out of their hungry Jaws. Therefore let us flee unto the Lord our God, and cry for defence against our daily and our deadly Foe; who, whether we sleep or wake, whether we eat or drink, or whatever else we are employed about, is Night and Day making War against us, by cunning Stratagems and a thousand

and inconceivable arts of Delusions, sometimes in
 an open Field, sometimes from private Ambuscades,
 aiming his poisoned Darts at us, that he may slay
 our Souls. And yet, so wretchedly stupid, so
 perversely mad are we, that though we know and
 see this fierce Dragon is ever making at us with
 open Mouth, still we can fold our hands to sleep,
 indulge our selves in ease and sloth, and wantonly
 sport upon the brink of ruin, as if no Danger had
 threatned us. His constant endeavour is our destruc-
 tion, and upon this he is so eagerly intent, as never
 to slumber or sleep: we in the mean while sleep
 secure, and will not so much as be awaken'd into
 one serious thought of our chief, our everlasting
 concern. And what, alas! must needs become at last
 of Creatures whom the enemy uses so much industry
 to destroy, and they so very little to preserve
 themselves? for infinite, God knows, are our hazards,
 and all our way is spread so thick with Traps and
 Toiles, that we cannot tread one step where there is
 not some Net laid for our Souls. And whose wisdom
 and care is sufficient to escape them all? Snares in
 our Plenty, and Snares in our Poverty: Snares in
 our Company, and Snares in our most private Retire-
 ments: Snares in our Pleasures, and the ordinary
 Refreshments of Life; and Snares in our very fastings
 and most mortifying Austerities: Abroad or at home,
 asleep or awake, we are never safe, but every word
 and action, every thought and design is hazardous
 and ensnaring. Such is our Condition, and so
 manifold our Danger. But do thou, Lord, deliver
 us from the Toiles of the Hunter, that we may
 give Thanks unto thy Name, saying with the holy
 Psalmist, *If the Lord himself had not been on our
 Side, our Enemies had swallowed us up quick: But*
praised

praised be the Lord, who hath not given us over as a prey unto their Teeth: our Soul is escaped even as a Bird out of the Snare of the Fowler; the Snare is broken and we are delivered. Do thou, O gracious God, our Life and Light, in completing this deliverance, enlighten our Eyes, that we may see thy Light, and walk in it. Add to all the abovemention'd Temptations and Calamities, the Temptations of an evil World, which the Devil hath corrupted, those evil Men I say, who take delight to oppress, and who contrive to grieve, vex, provoke and torment the Person labouring under such Sufferings as before related and described; all which proceedings God of his infinite Goodness and Mercy, for wise purposes, best known to himself, hath thought fit to visit you with; for whom the Lord loveth he chastneth and correcteth, even as a Father the Son; thy loving Correction hath made me great. If you rightly consider these Miseries, and Tortures which he suffereth, they are very great, for these evil Spirits are ever hunting him day and night, and whatsoever way he turneth himself he meeteth with Snares. No well-meaning Man, truly honest, taketh any delight in giving Offence to any: for woe unto him by whom the Offence cometh. Now to withstand all these Temptations, which are so great, many, and constant, has been thought by some to be impossible, and that the Man must inevitably perish; but these may be supposed to be unbelievers, who thus think: The answer I make to whom is, No, it is not impossible; for nothing is impossible with God, for with him all Things are possible; for we have many proofs in Holy Scripture of several Holy Men under the greatest Temptations, Persecutions, Distresses, Calamities,

lamities, and Afflictions: The particulars of whom
 it is needless to mention here. I shall in this Place
 content myself with mentioning one only, the great-
 est, which is our Blessed Lord and Saviour *Jesus*
Christ his Sufferings, whose Life was a Series of
 Trouble, Afflictions, Distresses, Dangers, and
 Crosses from his Birth to his Death, the bitterest of
 Deaths; all which he suffered with the greatest
 Patience to redeem lost Man. Dying an ignomini-
 ous Death, the Death of the Cross. Now I say,
 let the Person in these Calamities, Distresses, Perse-
 cutions, and Sufferings, take Pattern of our Blessed
 Lord's Patience, who will not suffer those that love
 him to be tempted above that they are able to bear,
 but with the Temptation will find means for their
 deliverance, firmly putting his trust in God, and
 taking the proper Methods, making the Holy
 Scripture his Guide, and observing the Rules
 which is advised to be strictly kept up with, as you
 will find them in the beginning of this Treatise,
 which are the best helps possible, with turning
 unto your God: for thus saith the Lord, *turn unto*
me saith the Lord and I will be your God, and ye
shall be my People: make him your Friend, for he is
 your only Support in all Conditions whatsoever, be
 your Afflictions never so great; and without him
 all other helps are vain, for vain is the help of Man,
 as the Holy Patriarch *David* expresseth it, *Put*
not your confidence in Man, nay further, *Put not*
your confidence in Princes. I here beg leave to
 admonish you earnestly, knowing that it is one of
 the greatest means to bring you out of all these
 Afflictions. If God of his infinite Goodness and
 Mercy think it proper, profitable, or fitting for you,
 or if they endure to the end of Man's Life, it is
 still

still the best remedy to put your trust in God, adding thereunto, by God's Grace, that great, generous, and man-like Virtue, Patience, which of all others is so conducive to your Spiritual Warfare, keeping up to the Mark of your high calling, you are never to be without this, for it is always needful in the management of all Affairs, especially in this, being continually hunted by the Tempters on one side or other, for you are constantly encompassed on every side, as it is expressed by the royal Psalmist, *they kept me in on every Side, yea I say they kept me in on every Side: but in the Name of the Lord will I destroy them.* The Person who is thus hunted meets with Snares daily on all hands (and many obstructions you meet with when you are doing even what is lawful and right to God and Man, in the daily Performances of your Duty to both, so are never free from Tempters in your Conversation, or where ever you are, or what ever you are doing:) So if you duly consider this mixture of Tormenters, so constantly employed with all their might and malice, and hellish Inventions of the Devil and Evil Men, with all wrath, envy, hatred, and every thing that is bad, or productive of the Devil (for by their Fruit ye may know them) this Person is certainly tormented with Tormentors inexpressible, and to a great degree, and has Work enough to do to hold up under so heavy a Burden, which may seem to some to be insupportable. But these are all vain thoughts of the Unbelievers, not knowing the Scriptures, or practising them, *for it is thou, O Lord, that upholdeth me, thy rod and thy staff comforteth me. Commit thy ways unto the Lord, and put thy trust in him, and he will bring it to pass, and no good thing will he withhold from them that live a Godly Life.* Say

with holy *Job*, all my appointed time will I wait till my great Change cometh. *St. Paul's* conflicts were very great and grievous; but the comfortable Words of our Blessed Saviour to him were very sweet, *my grace is sufficient for thee*. So here, by God's Assistance, I have fully proved the Power of God in this respect, giving him the Praise and Glory, and the assertion of the unbelievers to be false and absurd, like unto their Father, the Devil, whose Works they constantly and daily do: For it is God that worketh in us, both to will and to do of his good Pleasure, for our sufficiency is of God. In the reading of the Holy Scriptures, both in the Old and New Testament, you will find in the sufferings of the Holy Prophets and the People of God, and Holy Apostles and Martyrs, the great Power of God, so enabling them as to bear with Patience even unto the end. Which is plainly set forth by enduring so many, great, and fiery Trials; in Distresses, in Afflictions, in Tribulations, in Persecutions; who died in the Faith, Fear, and Love of God, and for the Truth of the Gospel. You may read of the Prophet *Daniel's* delivery from the Den of Lions, *the Angel of the Lord shutting the Mouths of the Lions*, as you may find it at the xxiid verse of the vith Chapter of that Prophet. Also the wonderful delivery of the three Children cast into the Fiery Furnace, as you may read in the iiid Chapter of the same Book, for disobeying the command of the King *Nebuchadnezzar*, in denying and refusing to worship the Image he had made and set up, and for worshipping the only true God. *Daniel*, Chapter vi. verse x. Now when *Daniel* knew that the writing was signed, he went into his House, and his Windows being open in his Chamber towards Jerusalem, he kneeled upon

upon his knees three times a Day, and prayed, and gave Thanks before his God, as he did aforetime. From this verse even to the end of the Chapter, is set forth the Mercy and Power of the Almighty God, the great Creator of Heaven and Earth, and the stedfast faith of the Prophet. This may enforce as well as illustrate the Usefulness, Necessity, and Efficacy of Prayer, Supplication and Thanksgiving, at all times, whatsoever condition you are in. Prayer is recommended by our Blessed Lord and Saviour *Jesus Christ* himself, by whom it was both frequently and earnestly made use of; nay, the whole Scripture is so full of it, that it was always made use of by all good Men, that their undertakings might be prosperous, and by others, *that God would be merciful unto them, and forgive them their Sins, and cleanse them from all unrighteousness; and that they might serve him the only true God, with a faithful and true heart.* Afflictions are sent Men for various causes; as it seemeth best to the Divine Providence, and for our good, sometimes for a trial of our Patience and Faith, sometimes for our Sins, that we may truly repent and be saved; and it sometimes happens that even good Men are afflicted in this Life, for other wise purposes unknown to Man, which God of his infinite Majesty maketh use of to set forth his own Praise, Power, and Glory, his punishing Man for his rebelling against God, and for good ends and designs, best known to his Almighty Goodness, Justice and Power, for which he is not accountable to any of his Creatures. Shall the thing formed say unto him that formed it, why hast thou made me thus? But rather for these his Chastisements and Corrections it is our Duty to be thankful, and to bear them

patiently, doing all to the Praise and Glory of God. They are often sent to wean us from the World, and to set our hearts on things above, and not on things on the Earth, bringing us to himself, whereby we may have a joyful and reasonable hope to inherit an everlasting Crown of Life and Glory; which the righteous Lord shall give you in that Day, for he loveth and careth for the righteous. Cast your care upon God, for he careth for you. You are frequently to call for God's Grace, and to place your whole confidence and dependance upon God, as we are taught by our Blessed Lord and Saviour Jesus Christ himself, saying, *for without me ye can do nothing*: and as St. Paul expresth it, *we can do all things, through Christ that strengtheneth us*. Hear the Words of the Lord in Chapter li. of the Book of the Prophet *Isaiah*. *Hearken unto me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewen, and to the hole of the pit whence ye are digged: look unto Abraham your Father, and to Sarah that bare you; for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion; he will comfort all his waste Places, and he will make her Wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving, and the voice of melody. Hearken unto me, my People, and give ear unto me, O my Nation: for a Law shall proceed from me, and I will make my judgment to rest, for the light of the People. My righteousness is near: our Salvation is gone forth, and my Arms shall judge the People: the Isles shall wait upon me, and on my Arm shall they trust. Lift up your Eyes to the Heavens, and look upon the Earth beneath:*
for

for the Heavens shall vanish away like smoke, and the Earth shall wax old as a garment, and they that dwell therein shall die in like manner; but my Salvation shall be for ever, and my righteousness shall not be abolished. Harken unto me ye that know righteousness, the People in whose heart is my Law, fear ye not the reproach of Men, neither be ye afraid of their revolvings. For the Moth shall eat them up like a Garment, and the Worm shall eat them like Wool: but my righteousness shall be for ever, and my Salvation from generation to generation. Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the Dragon? Art thou not it which hath dried up the Sea, the Waters of the great deep, that hath made the depths of the Sea a way for the ransomed to pass over? therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away. I, even I am he that comforteth you; who art thou, that shalt be afraid of a Man that shall die, and of the Son of Man that shall be made as grass, and forgettest the Lord thy maker, that hath stretched forth the Heavens, and laid the foundations of the Earth; and hast feared continually every Day because of the fury of the Oppressor. The captive excludeth that he may be loosed; and that he should not die in the Pit, nor that his Bread should fail. But I am the Lord thy God, that divided the Sea, whose waves roared; the Lord of Hosts is his Name. And I have put my Words in thy Mouth; and have covered thee in the Shadow of my hand, that

that I may plant the Heavens, and lay the foundations of the Earth, and say unto Zion, thou art my People, awake, awake, stand up O Jerusalem, which hast drank at the hand of the Lord the Cup of his fury; thou hast drank the dregs of the Cup of trembling, and wrung them out. There is none to guide her among all the Sons whom she hath brought forth; neither is there any that taketh her by the hand of all the Sons that she had brought up. These two things are come unto thee: who shall be sorry for thee? desolation and destruction, and the famine and the sword: by whom shall I comfort thee, thy Sons have fainted, they lie at the head of all the streets as a wild Bull in a Net: they are full of the fury of the Lord, the rebuke of thy God. Therefore hear now this, thou afflicted, and drunken but not with Wine. Thus saith the Lord, thy Lord, and thy God, that pleadeth the cause of his People, Behold, I have taken out of thy hand the Cup of trembling, even the dregs of the Cup of my fury, thou shalt no more drink it again. But I will put it into the hand of them that afflict thee, which have said to thy Soul, Bow down, that we may go over: and thou hast laid thy Body as the ground, and as the street to them that went over. Again, Pray ye against all presumptuous Sins, foolish doubtings, and desponding thoughts, and as often as time permits be conversant in reading the Holy Scriptures, both the Old and New Testament; by which you will find great comfort. When you think you have sufficiently scrutinised into your Examination, and sincerely repented you of all your Sins, and left off Sinning, I mean all wilful and deadly or deliberate Sins, you are then regenerated, born again, and become a new Creature, and then you have abolished the

the

the Old Man, and put off the whole Body of Sin, and have put on *Christ*, being under the Gospel dispensation, under grace, *Watch ye therefore and pray, that ye enter not into Temptation*, alway keeping a strong guard; for it often happens (even when Man is in this good State) that you will find the fiery trials to be very strong and sharp, as did the Holy Apostles; as fully appeareth in the Conflict and Sufferings of *St. Paul*, to encourage whom, our Blessed Lord and Saviour *Jesus Christ*, the only Son of God, comforteth him with these Words, saying, *my Grace is sufficient for thee*; therefore it is plain we are under grace, and that without him we can do no good thing; and in him, through him, and by him, we are enabled to do all Things, according to his Will, by God that strengthneth us, for it is God that worketh in us both to will and to do of his good Pleasure, and all these sufferings which endureth but for a Moment, worketh in us a far more exceeding Weight of Glory. You will find the Admonitions and Exhortations of *St. Paul* to be very necessary to be practised in all times, at the approach of Afflictions, in Distresses, in Persecutions, in Sorrows, in Necessities, in Troubles, when under Temptations, in Perils, and in Calamities of any kind: In your fiery trial, you will find great Comfort in reading the Epistles of that good Apostle in his preaching to the *Ephesians*, Chapter vi. verse x. his Epistle runs thus, *Finally, my Brethren, be strong in the Lord, and in the power of his might. Put on the whole Armour of God, that ye may be able to withstand the wiles of the Devil. For we wrestle not against flesh and blood, but against Principalities, against Powers, against the rulers of the Darknes of this World,*

World, against Spiritual Wickedness in high Place:
 Wherefore take unto you the whole Armour of God;
 that ye may be able to withstand in the evil Day, and
 having done all to stand. Stand therefore, having
 your loins girt with truth, and having on the breast-
 plate of Righteousness; and your feet shod with the
 Preparation of the Gospel of Peace; above all ta-
 king the shield of Faith, wherewith ye shall be able
 to quench the fiery Darts of the Wicked; and take
 the Helmet of Salvation, and the Sword of the Spi-
 rit, which is the Word of God; praying always with
 all Prayer and Supplication in the Spirit, and
 watching thereunto with all perseverance and sup-
 plication for all Saints, and for me that utterance
 may be given unto me, that I may open my Mouth
 boldly to make known the mystery of the Gospel,
 for which I am an Ambassador in bonds, that therein
 I may speak boldly as I ought to speak. But that
 ye also may know my Affairs, and how I do, Tychicus,
 a beloved Brother and faithful Minister in the Lord,
 shall make known to you all things: whom I have
 sent unto you for the same Purpose: that ye might
 know our Affairs and comfort your hearts; Peace
 be to the Brethren, and love with faith, from God
 the Father, and the Lord Jesus Christ. Grace be
 with all them that love our Lord Jesus Christ in
 Sincerity. Amen.

My beloved reader, you find how many helps
 God has been pleased of his infinite Goodness and
 Mercy, and loving-kindness, through our Lord
 Jesus Christ, to furnish Mankind with, to with-
 stand all temptations, and manfully to fight under
 the banner of our Lord and Saviour Jesus Christ,
 our good and gracious Master, and it is most meet
 that

that we bleſs God frequently, that he hath been
 pleaſed to reveal to us his Will, by his Holy Word;
 for which we ought to be gratefully thankful, for
 ingratitude in divinity is a great Crime, which I pray
 (as we are Chriſtians) let us not be guilty of, but
 let us honour his holy Name and his Word, with
 the utmoſt reverence, and diligently hear it with
 the greateſt attention and care, and not only hear,
 but endeavour to retain it in our Memory, and
 praſtiſe it in our Lives and Converſation; which
 we ſhall find to be very profitable for us in car-
 rying us on our Journey and Pilgrimage through
 this troubleſome World; which is found to be full
 of briars and thorns. I ſhall conclude this part of
 my endeavours with the Words of St. Paul, as they
 are in his Second Epistle to the *Corinthians*: *We*
then as workers together with him, beſeech you
alſo that ye receive not the grace of God in vain:
For he ſaith I have heard thee in a time accepted,
and in the day of Salvation have I ſuccoured thee;
behold now is the accepted time, behold now is the
day of Salvation, giving no offence in any thing,
that the Miniſtry be not blamed: But in all things
approving ourſelves as the Miniſters of God, in
much Patience, in Afflictions, in Neceſſities, in
Diſtreſſes, in Stripes, in Imprisonments, in Tumults,
in Labours, in Watchings, in Faſtings, by Pureneſs,
by Knowledge, by long Suffering, by Kindneſs, by
the Holy Ghoſt, by Love unfeigned, by the Word of
Truth, by the Power of God, by the Armour of
Righteouſneſs on the right Hand and on the left, by
Honour and Diſhonour, by evil Report and good
Report: as deceivers and yet true, as unknown yet
well-known; as dying and behold we live, as
chafoned and not killed, as ſorrowful, yet always
rejoicing;

rejoicing, as poor yet making many rich, as having nothing, and yet possessing all things. O ye Corinthians, our Mouth is open unto you, our heart is enlarged, ye are not straitned in your own Bowels. Now for a recompence in the same (I speak as unto my Children) be ye also enlarged. Be ye not unequally yoked together with Unbelievers; for what fellowship hath righteousness with unrighteousness? and what Communion hath Light with Darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an Infidel? and what agreement hath the Temple of God with Idols? for ye are the Temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my People. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty. . As above you find you ought to be very careful and circumspect how you spend your time, and what Company you keep, being always watchful, and beware that you are not drawn by them into evil Courses or from your Duty, but watch, and be stedfast even to the End of your days; for he that endureth to the end shall be saved. Be ye therefore followers of God as dear Children; and walk in love, as Christ also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God for a sweet smelling Savour: Observing St. Paul's walking in his iiii^d Chapter of his Epistle to the *Philippians*, and at the xivth. verse, I press toward the Mark for the Prize of the high calling of God in Christ Jesus. Let therefore as many as be perfect be thus

thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you: nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so, having us for an ensample. (For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of *Christ*, whose end is destruction, whose God is their Belly, and whose Glory is in their Shame, who mind earthly things.) For our conversation is in Heaven, from whence also we look for the Saviour, the Lord *Jesus Christ*; who shall change our vile Body, that it may be fashioned like unto his Glorious Body, according to the Working whereby he is able even to subdue all things unto himself. Finally, brethren, farewell; be of good comfort, be of one mind, live in Peace, and the God of love and peace shall be with you. Greet one another with an Holy Kiss. All the Saints salute you. *The Grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all.* AMEN.



PRAYERS in the Closet for a Devout Christian.

O Holy, Blessed, and Glorious Trinity, three Persons and one God, have mercy upon me a miserable Sinner. *Amen.*

PRevent me O Lord in all my doings with thy most gracious favour, and further me with thy continual

continual help; that in all my Works begun, continued, and ended in thee, I may glorify thy Holy Name, and finally by thy Mercy obtain everlasting Life, through *Jesus Christ* our Lord, *Amen*.

Our Father, &c.

CONFESSION.

A Almighty God, Father of our Lord *Jesus Christ*, Maker of all Things, Judge of all Men, I acknowledge and bewail my manifold Sins and Wickedness, which I from time to time most grievously have committed, by thought, word and deed, against thy divine Majesty, provoking most justly thy Wrath and Indignation against me. I have followed too much the devices and desires of my own Heart. I have offended against thy holy Laws. I have left undone those things which I ought to have done; and I have done those things which I ought not to have done, and there is no health in me. But thou O Lord have Mercy upon me, miserable Offender. Spare me, O God, who confess my Faults, and grant that I whose conscience by Sin is accused, by thy merciful Pardon may be absolved, through *Christ* our Lord. O create and make in me a new and contrite Heart, that I worthily lamenting my Sins, and acknowledging my wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through the same *Jesus Christ* our Lord, whom of thy tender Mercy thou didst give to suffer Death upon the Cross for our Redemption, and who made there by that oblation of himself, once offer'd, a full perfect and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World. Spare me therefore good Lord, Spare me whom thou hast redeemed.

redeemed. Enter not into Judgment with thy servant O Lord, who am vile Earth, a miserable Sinner, but so turn thy Anger from me, and so make haste to help me in this World, that I may ever live with thee in the World to come, through *Jesus Christ* our Lord. *Amen.*

Here (after this Confession) it is necessary to use Prayers for Pardon and Grace, and Intercession, with Thanksgiving, using *the Apostles Creed*, and *the Lord's Prayer*; concluding with this following:

The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with me evermore. Amen.

A Prayer for Pardon and Grace.

A Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon me the abundance of thy Mercy, forgiving me those things whereof my Conscience is afraid, and giving me those good things which I am not worthy to ask, but through the Merits and Mediation of *Jesus Christ* thy Son our Lord. For his Sake, O Lord, give me true repentance, forgive me all my Sins, Negligences and Ignorances; and endue me with the Grace of thy Holy Spirit, that I may amend my Life according to thy Holy Word. Mortify and kill all Vices in me, and so strengthen me by thy Grace, that by the innocency of my Life and constancy of my Faith even unto Death, I may glorify thy Holy Name. Grant me grace to withstand the Temptations of the World, the Flesh, and the Devil, and with a pure Heart and Mind

Mind to follow thee the only God. Vouchsafe I beseech thee to direct, sanctify, and govern both my heart and body in the ways of thy Laws, and in the works of thy Commandments, that through thy most mighty protection, both now and ever, I may be preserved both in Body and Soul; that I may please thee both in Will and Deed, that I may both perceive and know what things I ought to do, and also may have Grace and Power faithfully to fulfill them. Graft in my Heart the love of thy Name, increase in me true Religion, nourish me with all Goodness, and of thy great Mercy evermore keep me in the same. O grant that thy grace may always prevent and follow me, and make me continually to be given to all good Works, so that in all my Works begun, continued, and ended in thee, I may glorify thy holy Name, and finally by thy Mercy obtain everlasting Life, through *Jesus Christ* our Lord. *Amen.*

Ecclesiasticus, Chap. xxxv. verse xix. Oh, how fair a Thing is Mercy in the time of Anguish and Trouble; It is like a Cloud of Rain, that cometh in the time of a drought.

Wisdom of Solomon, Chap. xvii. verse i. For thy Judgments are great, and cannot be expressed; therefore Men do err, who will not be reformed.

Ecclesiasticus, Chap. xxxv. verse xvi. He that serveth the Lord, shall be accepted with favour, and his Prayer shall reach unto the Clouds.

Ecclesiastes, Chap. ix. verse xviii. Wisdom is better than Weapons of War, but one Sinner destroyeth much good.

Proverbs

Proverbs of Solomon, Chap. xiv. verse xxxiv. *Righteousness exalteth a Nation, but Sin is a reproach to any People.*

The Gospel by St. Matthew, Chap. vi. verse xxxiii. *But seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you.*

The First Book of Chronicles, Chap. xvi. verse viii. *Give thanks unto the Lord, call upon his Name, make known his deeds among the People.* ver. ix. *Sing unto him, sing Psalms unto him, talk ye of all his wonderful Works.* ver. x. *Glory ye in his Holy Name, let the Heart of them rejoice that seek the Lord.* ver. xi. *Seek the Lord and his strength, seek his face continually.*

Hebrews, Chap. xiii. verse viii. *Jesus Christ, the same yesterday, and to day, and for ever.* ver. ix. *Be not carried about with divers and strange Doctrines: for it is a good thing that the Heart be established with Grace, not with Meats, which have not profited them that have been occupied therein.*

Proverbs, Chap. iv. *Hear ye Children the instruction of a Father, and attend to know understanding: for I give good doctrine, forsake ye not my law. For I was my Father's Son, tender and only beloved in the sight of my Mother. He taught me also, and said unto me, let thine Heart retain my Words, keep my Commandments and live.*

